THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book" (REV. 22: 7).

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THE LORD'S PRAYER.

"O Thou, by whom we come to God—
The life, the truth, the way!
The path of prayer thyself hast trod;
Lord, teach us how to pray."

—MONTGOMERY.

According to the Apostle James, the effectual fervent prayer of a righteous man availeth much (chap. 5: 16); consequently prayer, in order to avail with the Almighty, must be effectual. What, then, is effectual prayer? Much might be written on the subject, but we, fortunately, have a model of true prayer given by the Lord, who was not only a man of prayer Himself, but who also made the subject of prayer the theme of some of His discourses. On one occasion, when asked by His disciples to teach them how to pray, He gave them what is now universally known as the Lord's Prayer; a composition which is remarkable for its wonderful comprehensiveness, and for the order in which its successive petitions have been arranged. In it our Lord gave to His disciples, and thus through them to us, prayer's highest ideal.

An examination of this great moral and ethical guide upon which all petitions should be framed, shows that it is essentially altruistic, a prayer that embraces others as well as ourselves. We are evidently not to pray for ourselves alone, but to seek for others blessings similar to those that we supplicate on our own behalf. There is to be nothing selfish in our requests, but they should be full of thought and love for our earthly brothers and sisters as well. The more we love, the more effectual will be the prayers that we offer up to our Father in heaven.

In the first place, it seems that the Lord would have us to approach God just as children approach their earthly fathers, full of humility and confidence, calling upon Him as "Our Father who

is in heaven." We thus draw near to Him in the spirit of adoption. It is through the redemption that is in Christ Jesus that we receive the adoption of sons, and because we are sons God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father. (Gal. 4: 5, 6). We also learn from Scripture that God is the Father of our spirits, to whom we owe entire subjection (Heb. 12: 9); hence we correctly address Him by the title of "Our Father."

Taking up now the order of the petitions in this prayer, it appears as if our Lord would have us to understand that there are matters of far greater importance than our own individual needs, desires or troubles that must take precedence of them all in true prayer. As a rule we are too apt to consider our own wants and wishes first of all, but this is evidently not the way in which the Master would have us to pray, for He clearly directs our thoughts and desires, before all else, to the hallowing of God's holy name. We are, therefore, to seek first the glory of God, and to venerate the name of the divine Majesty. Our first petition, then, should be that God's name may receive due honor of all men and be universally reverenced and hallowed; and to this end we are to proceed to ask that His kingdom may come, and His will be done on earth as it is done in heaven. It may be noted how "Thy name," "Thy kingdom," "Thy will," take precedence in this model prayer, of all our needs, "Give us," "Forgive us," "Lead us," "Deliver us." A well-known writer says, "Only that prayer is effectual in the largest measure which puts the honor of God, and the interests of God and His cause, above all else in its desires."

"O Holy Father!—just and true
Are all Thy works and words and ways,
And unto Thee alone are due
Thanksgiving and eternal praise!
As children of Thy gracious care
We veil the eye—we bend the knee,
With broken words of praise and prayer,
Father and God, we come to Thee."

"*Lines*"—WHITTIER.

We next ask that God's kingdom may come and His will be done on earth as it is done in heaven. In the New Testament we find that that kingdom is spoken of both as the kingdom of God, and as the kingdom of heaven, and these two expressions may, therefore, be in some instances rightly used interchangeably. When our Lord, however, visited this world, He planted His kingdom therein, namely His Church, but there is still also His visible kingdom to be yet set up, when He comes in His glory to inaugurate His personal reign of a thousand years upon earth. Christ's Church, however, owing to the bitter opposition and terrible persecutions that it long had to face, suffered the loss, by cruel deaths, of its apostles, leaders, and most prominent members, resulting in

a wide-spread apostasy in respect to many of its fundamental truths, as predicted both by Jesus Himself and by some of His apostles (Matt. 24: 10-12; Acts 20: 29, 30; II. Thess. 2: 3; I. Tim. 4: 1-3; II. Tim. 4: 3, 4; II. Peter 2: 1-3); and this condition was followed, as might well be expected, by considerable disorganization, the evidence of which is the present exhibition of discordant and jarring sectarianism that is so rife in Christendom. The truth of the existence of this apostasy during the dark ages, has been admitted by several Christian writers, and will be found testified to in the pages of ecclesiastical history. Christ's kingdom or Church has, however, now again been restored and reorganized in these latter days, as foretold by Daniel, the Prophet (Dan. 2: 44), and is once more in the full enjoyment of all those gifts, blessings, and manifestations of the Spirit that invariably accompanied the true Church in the early days of Christianity; and so, when we pray that God's kingdom may come, we ask that that kingdom may be extended upon the earth and be received by its inhabitants, and that Christ's reign may be supreme in the hearts of all people, so that they may be prepared for the second advent of the Son of Man when He comes in power to meet the kingdom of God that has been set up upon the earth.

To do God's will is to draw down many blessings upon one's head. So important did our Savior consider this duty, that on one occasion He said, "For whosoever will do the will of God, the same is my brother, and my sister, and my mother" (Mark 3: 35); and at another time He said, "My meat is to do the will of Him that sent me" (John 4: 35). God's will, according to the Scripture, is our sanctification (I. Thess. 5: 3); and we read that it is also His will that we walk worthy of the Lord unto all pleasing, being fruitful in all good works, and increasing in the knowledge of God (Col. 1: 10). In a word, His will is that men should everywhere obey His laws, live just, holy, loving, and upright lives, and bring forth much fruit to His honor and glory.

Our Savior once told Nicodemus that without rendering obedience to the principles of the gospel, which is nothing less than obeying God's will, men could not be saved. His words were, "Unless a man is born of water and of the spirit, he cannot enter into the kingdom of God" (John 3: 5). To be born of water and of the spirit, then, in the sense of Christ's teaching, would seem to necessitate a condition of fitness on the part of the candidate, by a previous exercise of faith followed by true repentance; hence it is obvious that faith is the first principle of the gospel, and repentance the second. Then follows the birth both of the water and of the spirit, namely baptism for the remission of sins as the third principle, and the reception of the Holy Ghost by the imposition of hands of men duly authorized, as the fourth. The Apostle Peter mentioned these same principles on the day of Pentecost, in the first recorded gospel sermon that was preached

under the Christian dispensation, for, when many of his audience exhibited their faith in his words, they were pricked to the heart, and inquired what they should do, to whom Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). To do God's will, therefore, is to merge our wills into that of the Father, so that all His laws may be as readily obeyed here below as they are carried out up in heaven, His dwelling place.

These three petitions for God's glory, Kingdom, and will, as linked together by our Lord, complete the first and most important part of the Lord's prayer. Then follow the several requests that we may make for the supply of those of our more direct needs, without which our well-being and happiness could not be secured.

The first of these refers to our daily bread, food for our bodies and grace for our spirits, because nourishment for both is equally necessary. The very fact that we are taught thus to ask God to give us the daily food we need, suffices to show that it is from Him alone that we receive it, and yet, do we not sometimes partake of this very food without a thought of the gracious Giver, or a word of thanks for the kindly gift? Perhaps one is apt to grow to think too little of these and other blessings, because they are so continually renewed to us, and because so many thousands of others always share them with us. When we pray for our daily bread, let our thoughts include also the poor and needy, and those who are sometimes on the very verge of starvation. Many thousands are thus suffering, and especially in these sad times, and our prayers should go out on their behalf as well as on our own.

In Whittier's words we might plead:

"Thine are all the gifts, O God,
Thine the broken bread,
Let the naked feet be shod,
And the starving fed.

Let Thy children by thy grace
Give as they abound.
Till the poor have breathing space
And the lost are found."

The next in order of petitions is, that God would forgive us our trespasses as we forgive those that trespass against us. In offering this request, it would be wise for us to look into the condition of our own feelings towards our neighbors; for what hope dare we indulge in of obtaining God's forgiveness, if we cherish in our hearts sentiments of revenge or bitterness against our fellows? Our Lord seems to have attributed great importance to this

matter of forgiveness, for, at the close of the prayer, He again called the particular attention of His disciples to the point by saying, "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6: 14, 15). The measure, then, of God's dealings with us will be that which we each mete out to our neighbors. This petition is a very solemn one, because in it we practically ask the Almighty not to forgive us unless we at the same time freely forgive those who may have wronged or injured us in any way.

The petition that follows, "Lead us not into temptation," has commonly been more or less of a difficulty, when it is remembered that the Apostle James wrote, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted of evil, neither tempteth he any man" (James 1: 13). It is true, however, that He frequently permits us to be tempted or tried in many ways in order that we, by thus passing through the fire, may be purged from all dross. The phraseology of this petition may perhaps be accepted in the sense of saving us from, and strengthening us under temptation. Our Lord, on the evening of His betrayal, told His disciples to pray that they enter not into temptation, and shortly afterwards He said to them, "Rise and pray lest ye enter into temptation" (Luke 22: 40-46), implying thereby that by prayer they would be saved from, and supported under those temptations to which they would in this life be so continually exposed.

It is not God but Satan, the great enemy of both God and man, who leads God's children into temptation; hence our Lord taught His disciples to add the request that they might be delivered from evil, or, as it is in the original, from the evil one; but as we are so greatly handicapped by the many frailties of our nature, we need by daily prayer to obtain help and deliverance at the hands of our heavenly Father.

The Lord's prayer concludes with an ascription of praise to Almighty God, but it will be noticed that this doxology is joined to the prayer by the word "for," showing that God's kingdom, power, and glory are demonstrated and made evident by granting our requests.

According to the teaching of God's inspired word, there are also certain elements in prayer which should not be overlooked, such as faith, asking for only such things as are in accordance with God's will, right living, and thanksgiving, which latter, according to St. Paul, has to be rendered for all things (Ephes. 5: 20). That Apostle also wrote as follows, "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Philippians 4: 6). We are also directed to pray without ceasing, and our Lord, when on earth, once spake a parable to

this end, that men ought always to pray and not faint (Luke 18: 1).

"Prayer is the Christian's vital breath.
The Christian's native air;
His watchword at the gates of death:
He enters heaven with prayer."

Jersey. R. M. B. T.

KNOWING AND DOING.

By Dr. James E. Talmage, of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints.

By way of summary and climax to His lofty yet simple, and unparalleled discourse, since named The Sermon on the Mount, Jesus Christ thus spake. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Matt. 7: 24-27; compare Luke 6: 47-49).

This sermon has stood through the centuries in a class of its own. The address is before us as a living preceptor thrilled with the spirit of sincerity and action as opposed to wordy profession and careless neglect. The closing sentences quoted above express, in language suited alike to child and sage, a generalization of deep import—that actions, not words alone, works, not empty belief, doing, not merely knowing what to do, are conditions indispensable to the salvation of the soul.

Many of those who were so signally privileged and blessed as to personally hear the Master, were astonished at His doctrine and deeply moved by the simple and convincing presentation: "For he taught them as one having authority, and not as the scribes." (Matt. 7: 29). Our Lord was qualified to teach as He did, not only by reason of the sufficing fact that He bore the Father's commission, but because He had done and was doing just what He required of others. The authority of Divine precept was united in Him with that of unimpeachable example. The burden of all Scriptural direction relating to the attainment of a place in the Kingdom of God is, do the works that are prescribed.

Ever consistent, unchangeable as the Father Himself, our Lord affirmed the same necessity of works when He ministered among the Nephites on the American continent soon after His ascension

from the Mount of Olives in Palestine. Having declared that His doctrine was the doctrine of the Father, the Resurrected Christ thus proclaimed:

"Whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized, shall be damned. Verily, verily, I say unto you, that is my doctrine, and I bear record of it from the Father; and whoso believeth in me, believeth in the Father also, and unto him will the Father bear record of me; for he will visit him with fire, and with the Holy Ghost * * * And again I say unto you, Ye must repent, and be baptized in my name, and become as a little child, or ye can in no wise inherit the kingdom of God. Verily, verily, I say unto you, that this is my doctrine, and whoso buildeth upon this, buildeth upon my rock, and the gates of hell shall not prevail against them. And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such, when the floods come and the winds beat upon them" (Book of Mormon, III. Nephi 11: 33-40).

The accumulated experience of the world sustains the soundness of the principle thus emphasized in the Savior's teachings. An alien immigrant to our shores may desire to attain the full status of citizenship; but desire alone will never enfranchise him. He must first learn the legal requirements, and then comply therewith in every detail. A student of the Scriptures may have learned, and that to his own complete conviction, that faith in the Lord Jesus Christ, genuine repentance of sin, baptism by water and of the Spirit, are the prescribed conditions of citizenship in the kingdom of God; but that knowledge serves only to make him the more blameworthy if he fails to act. Even a letter-perfect memorization of all Scripture if unaccompanied by obedience to the laws and ordinances of the gospel, is invalid as title to salvation, and does but intensify the guilt incident to wilful neglect.

Opportunity to avail one's self of the saving provisions of the gospel may not always be within individual reach, for neglect may forfeit the ability to repent. The Word of the Lord to the world to-day is thus proclaimed: "I the Lord cannot look upon sin with the least degree of allowance. Nevertheless, he that repents and does the commandments of the Lord shall be forgiven, and he that repents not, from him shall be taken even the light which he has received; for my Spirit shall not always strive with man, saith the Lord of Hosts" (Doctrine and Covenants 1: 31-33).

It is not the man with a motive, but the man with a purpose, who wins.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 13, 1918.

EDITORIAL

THE MARRIAGE FEAST OF THE LAMB.

THE guests invited to the marriage festivities of a certain king, as related by our Lord in one of His well-known parables, offered various excuses for not accepting the invitation. One said he had a piece of ground that needed his immediate attention; another had just begun to break in a yoke of oxen, and thought he could not leave them; another had been married recently, and that was his excuse for declining to come.

But none gave the real reason for the refusal. What that was must be gathered from other facts set forth in the parable. The king was unpopular. Traitors had been at work and succeeded so well that when the messengers came and announced that the royal banquet was ready, they were imprisoned and maltreated, and some of them were slain. The recipients of the invitation, knowing the general sentiment, were afraid to appear as loyal subjects of the king; at the same time they realized that it might not be safe to take a decided stand among the enemies. Hence, they chose a middle course and politely apologized for their inability to attend the royal function, because of business and domestic engagements. They were moral cowards. They hoped, by fine diplomacy, to save themselves from an unpleasant and perilous situation.

But in this they made a miscalculation. For when the king heard of the treatment accorded his messengers, he sent his armies against the traitors. The murderers were slain and the city was destroyed by fire. Those careful neutrals lost their property and their homes, for the sake of which they had declined to accept the invitation to the banquet.

The parable refers, in the first place, to the refusal of the Jews to accept the message delivered by John the Baptist and the disciples of Christ, and it predicts the destruction of Jerusalem and the overthrow of the Jewish polity. But it is also applicable to the present time, when the gospel of the kingdom is being preached again, and the servants of the Lord are inviting the children of men to the great "supper of the house of the Lord" (Doctrine and Covenants 58: 9). There is the same enmity, and the tendency to offer timid excuses, and the fate that overtook the Jewish nation is a warning to those in all ages who reject the gospel.

Some who hear the gospel message decline to accept it, because, as they see it, the Church is too small, numerically considered, to appeal to them. They look at the churches of the world, their grand edifices, their large congregations, their popularity, their influence, etc., and contrast these with the unpretentious meeting-places of the Latter-day Saints, their small congregations, their lack of popularity. They know that the gospel is true, but they are cowards and have not the moral courage to join an unpopular minority. They are of the class of people who do not dare to stand alone with the Lord of hosts and, with Him, face the false prophets, as did Elijah on Mount Carmel.

They are, however, mistaken in their estimates of the real numerical strength of the Church, as they are in their appreciation of the influence for good which it exerts in the world, through the divine power that emanates from it in all directions. In the United States the Church is no longer classed as a small and insignificant organization. At the last conference in Salt Lake City, it was estimated that 20,000 persons attended the Sunday meetings. And such gatherings occur twice a year in that City. Where in all the world can any church duplicate such attendance?

Here, in Great Britain, and in other European countries, it is true, the Church is numerically small, but that is not because only a few have accepted the gospel. On the contrary, if the members who have joined the Church in the United Kingdom since the beginning of the mission, had remained here, the Latter-day Saints would, possibly, have the largest membership of all the free churches. But many of them have emigrated, on account of persecution at home, as did the Pilgrim Fathers in their day, and the branches have constantly been reduced by that means.

We do not, however, estimate the strength of a church by its number of adherents. One Daniel, faithful to the Lord, is stronger than all the lions in the den of Babylon. One Gideon with three hundred tried men is mightier than all the Midianite host. Moses, supported by Aaron and Hur, conquers the fierce Amalekites, and Abraham Lincoln, kneeling in prayer in his secluded chamber, wins the battle of Gettysburg. As someone has well said, *one* is a strong majority, provided he is on the Lord's side. For that reason, we say, numbers are immaterial, but the fact remains that those who do not join the Church because the members are few are offering only a flimsy excuse for their failure to do what is right. That excuse might have had some semblance of merit when the Church was first organized with six members, but none whatever at the present time.

Some have other excuses. They cannot bear the contempt of their friends. They are afraid that, by joining the Church, they would cut off all earthly prospects, and perhaps place impediments in the career of their children as well. They weigh the

cost from a worldly point of view. They are so deeply concerned in their farms, or oxen, or home prospects, that they cannot join an unpopular church, even if it has the truth. To "sell all they have" and to follow Christ, is too sweeping a requirement, especially as so many smooth and broad roads to salvation without sacrifice have been mapped out by acknowledged leaders of men.

Their reasoning is a great mistake. It is true that by accepting the gospel, we renounce a great deal of worldly pleasure and close to ourselves, in some instances, many avenues to a worldly career. But it is also true that the Lord is both willing and able to make up all losses, and that He is doing so every day. Thousands of Latter-day Saints know by their own experience that this is true. They have been tried and tempted, and often the outlook has been dark, but if they have remained faithful, the Lord has come to them over the turbulent sea, with calm and peace. He has opened the way for them, and blessed their efforts, so that they have gained infinitely more than they ever have lost for the sake of the Master. If they have forsaken "houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands," for the sake of their Lord, because they were driven from their homes and friends by bigotry and the spirit of persecution, they have also found that His promise, that He would give them "a hundredfold" as a reward, has come true, and they can look forward to the day when they will receive eternal life as their inheritance (Matt. 19: 29).

It is perfectly proper to consider the cost of enlisting in the cause of the Lord, before taking that step, but if we leave out of our calculations His promises and His power to make up for all losses we may sustain in His service, we shall arrive at a fatally wrong conclusion. Lot did so, as the latter part of his career proved, when he exchanged the company of Abraham and the association with his household for the green, well-watered fields of Sodom. Many, in our day, have made a similar mistake.

The gospel message is being heard throughout the world, and just now God is calling the children of men to repentance through the "testimony" of one of the greatest calamities that ever befell mankind since the days of the flood. We can only say, in all humility and kindness, in the language of St. Paul, "To-day if ye will hear his voice, harden not your hearts," as did the children of Israel (Hebrews 3: 7, 8). Let us well consider the word of our Lord, "Blessed are they which are called unto the marriage supper of the Lamb" (Rev. 19: 9).

J. M. S.

It is one thing to see the Kingdom of God, and another thing to enter it. We must have a change of heart to see the Kingdom of God, and subscribe the articles of adoption to enter therein.—Joseph Smith, the Prophet.

TOLERANCE.

TOLERANCE is a virtue that we rigidly demand from our opponents, but which we avoid practising toward them.

"Peace on earth, good will toward men," is a phrase more often quoted than used; in fact, one can truthfully say that it is adopted for use solely in Christmas numbers of magazines, when the readers are supposed to feel reluctant at bearing malice toward their fellowmen, on such occasions of festivity. Perhaps, to most people an annual submission to tolerance is in itself an adequate amount: for although the quotation is about two thousand years old, it has been of no avail in changing the conditions of the world.

It is granted that a sprinkling of tolerance is indulged in, otherwise we should have a perpetual warfare between various individuals, societies, and nations.

The Darwinian theory of the struggle in the animal world, which has more exceptions than laws, and which has been adopted by those dullards who require others to think for them, would seem to have supplied a suitable justification for our egoism. With tolerance, peace and progress would be obtained by the coincidence of all—discussions would be possible with people who differ with us, and enlightenment would result therefrom. We would submit their ideas to the kindly criticism of our reason, by reason of not being subjected to the abuse of others.

Naturally, we would keep our opinions at times, considering them justified, but at others, we would let persuasion "rule the roost," and "add water to our wine"; thus, we would understand our opponents, and explain our motives, without resorting to the unanswerable "I know," by which ignorance is hidden.

If tolerance were not merely lip-devotion, what would be the state of the world? There would be fewer people who were of strongly-opposed opinions, since they would more often agree; they would be able to overcome differences, seek their point of agreement, and assist each other in the pursuit of a common ideal.

There is a form of tolerance displayed by people who are supposed to have been well brought up, and it consists in avoiding contact with those who do not think as they do, but this autocratic tolerance is disdainful. It is a polite way of giving people to understand that they are fools, and is more wounding than a blow. The skeptical eclecticist shows his mean tolerance in the remark, "Oh, it is just the same to me, after all!" and this is not durable, for it entirely vanishes when political, religious, or philosophical passions arise to embroil the pure elements of justice.

The same issues are witnessed from a life in common with persons of different opinions; it does not always produce real respect for the ideas of others; it is imposed by force of circumstances.

The cynic says "he only approves of religious tolerance where one cannot do otherwise on account of strength of opinion."

"The correct conception of sincere, true and lasting tolerance is a natural result which issues forth from the knowledge of free agency.

Roussean had no idea of true tolerance when he said, "We must mercilessly banish from the republic all sectarians who say 'outside of our church there is no salvation,' for such intolerance in matters of dogma necessarily entails inequality, injustice, and dissensions in civil affairs." He became the victim of the same crime, afterwards, as that of which he accused others. Furthermore, he says, "The state should, therefore, accept as members only those who adhere to this moral and social creed, and should visit with the severest punishments, even with death, whomsoever, after having accepted it, shall deny it either by word or deed."

This is the acme of intolerance and such as is administered by so-called Christians of to-day.

We forget that people employ their own brains, if possessed of an atom of intelligence, and not ours; they necessarily see from a different angle, in a different place, not having the same temperament or being subjected to the same environments of education or moral influence.

The majority of people owe defects to their faulty education, and we shall not correct their minds by insults, no matter how we may try.

"The conception of moral determinism is sufficient in itself to ensure our tolerance, but this virtue depends upon another idea—that there are no absolute truths outside of facts."

We have the right to spread our ideas, to transmit them to others so far as we consider them of value to make proselytes and if we are sincere it is a true spirit of altruism that prompts us to do so. We cannot regard our opinions as foolish at the moment reason dictates them. We must be ready to revise them when we notice our mistake, but as long as we believe our ideas to be correct, we have the right to keep our convictions and defend them most strongly by discussion.

It is sometimes necessary to oppose force by force and especially when the intolerance of our opponents forces us to do so. In struggles between various societies, conflict can become heroic and thereby create heroes.

We get irritated when others do not see things in the same light as we do, and in order to protect ourselves we repeat. "It is no use disputing about tastes and colors." We show others by the ill-natured expression on our faces, the impatience that their difference of opinion produces in us. Temper is lost on both sides and dissensions grow worse; doubtless, differences of opinion and ways of feeling are sometimes such that rupture is preferable.

To get irritated because others do not see as we do, is as absurd

as to be angry with a negro because he is black; the only difference is that the negro never will become white in spite of your criticism, but he who thinks wrongly may change his opinion.

Tolerance not only allows of our criticising the views of others with kindness, it leads us to examine our own mentality and we often discover that we are as obstinate as our opponent, yes and even more so in some cases. We must watch our minds, therefore, and revise, over and over again, the work of logical reflection, helping our own opinions by those of others, however different from ours they may appear. The person who, under any excuse, neglects this recapitulation is from the first intolerant. He hinders, not only intellectual progress which can and will advance without him, but also moral progress which results from the increasingly closer agreement among men.

True tolerance makes us more severe towards ourselves and less towards others, because it is far easier to influence our own mentality than that of others.

The way of advance along the road of moral and intellectual improvement is to employ that criticism—that harsh speech which we are so ready to use against our opponents—to correct our own mentality and to reform our ideas.

Bradford. ALFRED E. HIGGINS.

LINCOLN'S PRAYER, AND BATTLE OF GETTYSBURG.

THE week after the battle of Gettysburg (July 1-3, 1863), General Sickles, who had been in the great battle between the Union and Confederate forces, and in which the former were victorious, asked President Abraham Lincoln if he had not been anxious during the Gettysburg campaign.

Mr. Lincoln replied, as related by Wilbur F. Gordy: "I had no fear."

"How could that be?" asked the general.

"In the pinch of your campaign up there," replied Lincoln, "when everybody seemed panic-stricken and nobody could tell what was going to happen, I went to my room one day and locked the door, and got down on my knees before Almighty God and prayed to him mightily for a victory at Gettysburg. I told God that if we were to win the battle He must do it, for I had done all I could. I told Him this was His war, and our cause was His cause, but that we could not stand another Fredericksburg (December 13th, 1862) or Chancellorsville (May 2, 3, 4, 1863). And then and there I made a solemn vow to Almighty God that if He would stand by our boys at Gettysburg, I would stand by Him. And He did, and I will. And after that, I do not know how it was, and I cannot explain, but soon a sweet comfort crept into my soul that things would go alright at Gettysburg. That is why I had no fears about you."—*Improvement Era.*

THE NEW JERUSALEM.

FOUR months of British occupation have worked a transformation in Jerusalem. From a city of squalor and poverty under Turkish rule it has changed to a city of cleanliness, industrial activity and content. Impartial and sympathetic justice maintains order and protects property; intelligent direction finds useful labor at good wages for all the unemployed; the sick are cared for; schools are organized; sanitation is provided. Roads are being built in the city and from it to neighboring points; the whole occupied region of southern Palestine is being improved—not by half-starved and slave-driven labor, but by workers well fed and well paid. The shepherds who watch their flocks upon the Judean plains rejoice in the fact that they can pursue their pastoral occupation in a hitherto unknown security. Predatory tribesmen find it unwholesome to venture where the flag of Britain waves. And not least among the blessings is the relief from extortion by the Turkish officials, who collected taxes and fines and tribute, whenever they needed the money.

This is the kind of thing that Great Britain has done wherever she has gone in her wanderings on the highways and byways of the world. Imperialistic she has been, but imperialistic in the spirit of freedom and democracy.—*Denver News.*

A TESTIMONY.

SISTER PHOEBE GARDINER, a member of the Hull branch, desires to give her testimony through the *Star* to the goodness of the Lord to her. In a letter she says she at one time opposed the Church, but through the instrumentality of one of the servants of the Lord, whom she met at the bedside of a sick friend, she was convinced of the truth of the gospel and was baptized October 8th, 1904. She says she can never forget the joy and peace that filled her heart on that occasion. At the present she is sick in bed, suffering from some internal complaint, but she is content and feels all is well. She is also thankful that she accepted the gospel in the days when she was strong and enjoyed health, for she has now peace and joy in the gospel, notwithstanding the trials through which she is passing. She is thankful for every kindness shown to her by the elders and saints, and she prays God constantly to bless them and all His children.

WORK is like the river, broad and deep, and brimming over, which keeps the meadows green: idleness is the stagnant marsh which exales the pestilence. Work makes the flowers and fruits, idleness the weeds and barren trees of the garden. Work brightens the metal with friction, and idleness corrodes with rust.—DEAN HOLE.

IN THE SERVICE OF THEIR COUNTRY.

WORD has been received of the death of Brother Frank A. Barling, May 5th, 1918, of spotted fever, in a military hospital somewhere in France. He was a member of the London conference, having been baptized July 2nd, 1900, by Elder Edward J. Peay, and confirmed the same day by Elder Frederick Rasband. He was ordained an Elder June 8th, 1902, by Elder Jesse J. Porter. He labored for a considerable time as an officer of the Ashford Sunday-school, and for a number of years he was the Ashford branch clerk. Brother Barling leaves a wife and two children. About the time of his death, his son was operated upon for appendicitis.

Word has just been received here, says President William J. Loosle, writing from Sunderland, May 30th, 1918, concerning Brother William James Graham, who was killed in action on the 25th of April, 1918, after having served over three years in defense of his country. Brother Graham was born on April 1st, 1881, and was baptized on July 20th, 1895, by Elder J. W. Ford, and confirmed by Elder W. A. Thayne, the same day.

Elder Joseph H. Ririe, writing from Birmingham, May 31st, 1918, says: "It is with regret that I report the death of Brother Clarence Frederick Boyd, who was killed in action, in France, on May 15th, 1918. He was born in Dolgelly, Merioneth County, North Wales, August 15th, 1897, and was baptized by Elder Thomas F. Greenwood, August 15th, 1909, in Birmingham. He was confirmed by Elder Lawrence G. Corbridge on August 21st, 1909. Brother Boyd was a true Latter-day Saint, and a brave, genuine and respected soldier."

President Lester F. Hewlett sends word that Brother Thomas James Littler, of the Hanley branch, Manchester conference, has been killed in action. Brother Littler was born December 9th, 1897, and was baptized April 24th, 1910, by Elder George F. Grover. He was confirmed the same day by Elder L. G. Corbridge. The death notice was received May 27th, 1918.

FROM THE MISSION FIELD.

Concert.—An entertainment was given on Saturday, May 25th, 1918, at the Latter-day Saint Church at Sheffield, when an excellent program was enjoyed by the conference visitors and others present.

Transfers.—Elder Herman K. Danielsen was transferred from the Liverpool to the Newcastle conference, May 27th, 1918. On the same date, Elder Walton E. Bodily was transferred from the Nottingham to the Liverpool conference.

Baptisms.—A baptismal service was held on Sunday, May 26th, 1918, at Sheffield, when four souls were added to the fold. Local Elder George C. Wilson officiating. The candidates were confirmed members later in the day by Elders Walton E. Bodily, Leroy S. Dickson, Lester F. Hewlett, and Leland T. Hair.

M. I. A.—A Mutual Improvement Association has been organized in the Hanley branch, of the Manchester conference. The following were unanimously sustained and set apart for the respective positions: President, Enoch Bailey; first counselor, Annie Kirkham; second counselor, Doris Littler; secretary and treasurer, Emmie Mullock; teacher, Thomas Kirkham.

Branch Conference.—A branch conference was held at Hanley, Manchester conference, on Sunday, June 2nd, 1918. There were three sessions—a priesthood and lady-missionary meeting, a Sunday-school, and a Sacrament meeting, all conducted by President Thomas Kirkham. The visitors, President Lester F. Hewlett and Elder Evan O. Perkins, spoke at all the meetings.

The Liverpool saints had an enjoyable time on Sunday, June 2nd, 1918, the occasion being their branch conference. The visitors were President David A. Owen, and Elders Harold L. Browning and Walton E. Bodily, of the Liverpool conference. The speakers, in addition to the visiting brethren, were President George F. Richards, of the European mission, Elders J. M. Sjodahl, John E. Cottam, and George F. Richards, Jr., of the Liverpool office, and Branch President George S. A. Tofte. The addresses were interspersed with excellent features of a program, in which Sisters Edith M. Richards, Winifred M. Andrew, Ruby Usher, Ada Cross, and Sunday-school children took part.

DIED.

Widdowson.—On Tuesday, May 28th, 1918, Mary Ann Whitworth Widdowson, of the Hull branch, died of old age. She has lived a faithful Latter-day Saint since being baptized, January 26th, 1901, by Elder Caleb W. Haws. She was confirmed the same day by Elder David E. Seamore. She was born June 9th, 1826.

CONTENTS:

The Lord's Prayer... 369
Knowing and Doing 374
Editorial: The Marriage Feast of the Lamb 376
Tolerance 379
Lincoln's Prayer, and Battle of Gettysburg 381
The New Jerusalem 382
A Testimony 382
In the Service of their Country 383
From the Mission Field 383

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